

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 30.—Vol. XVI.

Saturday, July 29, 1854.

Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL

OF THE AUTHORITIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE
BRITISH ISLES, HELD IN CUMBERLAND STREET CHAPEL, CURTAIN ROAD, AND AT 23,
BATCLIFFE TERRACE, GOSWELL ROAD, LONDON, JUNE 26, 27, AND 28, 1854.

June 26, 10, A.M.

OFFICERS PRESENT—*Of the Twelve Apostles.*—Franklin D. Richards.

Presidency of the Church in the British Isles.—Samuel W. Richards, Daniel Spencer.

President of the French Mission.—Andrew L. Lamoreaux.

President of the Gibraltar Mission.—Edward Stevenson.

Presidency of the Church in Wales.—Dan Jones, Thomas Jeremy, Daniel Daniels.

Pastors or Presidents of Districts.—Daniel Tyler, John S. Fullmer, Chauncey G. Webb, Edward Bunker, Israel Barlow, Charles R. Dana, James G. Willie, William Glover, Charles Smith, Sylvester H. Earl, John Barker, James Carrigan.

Presidents of Conferences.—John Robinson, John Chislett, David B. Dille, Thomas Caffall, Joseph Hall, John W. Lewis, George W. Bramwell, James Pace, Charles A. Harper, William Smith, Thomas Williams, William Pitt, Joseph Westwood, John Mayer, Noah T. Guyman, William G. Mills, Martin Slack, Andrew Ferguson, Thomas B. Broderick, Matthew Rowan, Millen Atwood, W. G. McMullin, John M. Brown, Isaac Allred, George Simpson, Philemon C. Merrill, Edward Frost, Osman M. Deuel, Joseph France, Andrew Galloway, William Heston, Edward Martin, Daniel D. McArthur, Jo-

seph Boath, Patrick Lynch, Spicer W. Crandall.

Elders.—Benjamin Brown, James Marsden, Israel Evans, N. T. Porter, John A. Hunt, William G. Young, Thomas Hardy, William W. Major, Charles A. Foster, Joseph A. Young, William Woodward, Thomas Giles, J. D. Ross, George W. Thurston, Edmond Ellsworth, Thomas Parry, George D. Grant, William H. Kimball, James A. Little.

Meeting opened with singing. Prayer by President Samuel W. Richards.

Elder FRANKLIN D. RICHARDS—Brethren, this meeting has been called for the purpose of seeing you, hearing your words, and bringing us all into a closer union with each other, that we may receive an increase of the Spirit of the Lord, to enable us to do His work more effectually. We wish you to feel at home, and that you are among your brethren. Put away all feelings of false delicacy, and let nothing prevent you from giving a correct and proper account of the condition of your various fields of labour. We wish all the brethren to be of a faithful spirit, and not make an undue use of anything that may be said in this Council.

As I am very hoarse, through being in the crowded meetings of yesterday, I will call upon brother Samuel to give you a further statement of the objects of our meeting.

President SAMUEL W. RICHARDS — Brethren, I am thankful for the privilege of expressing my feelings, and am happy to meet with you on this occasion. I will endeavour to set before you some of the leading features of the business that will occupy the attention of this meeting.

On the arrival of my brother Franklin, I was given to understand that there would be some little deviation from the arrangements existing in this country. It was therefore thought right to convene this meeting for the purpose of making these alterations, and of taking a retrospective view of our past labours.

A meeting similar to this was held about two years ago, when I entered upon my labours as your President. It is my desire that you should speak freely of the counsel which I have given, and the policy which I have adopted, together with their effects upon the Conferences, that my brother Franklin may express his approval or disapproval. You may have thought that in some instances my counsel has been a little severe, and some may have thought it a little unwise. I know I am subject to weaknesses, and that I have been in the midst of men of greater experience than myself. But I want to improve, and I therefore desire you, in representing your respective fields of labour, to speak freely of anything which you think ought to be done, or of any alterations which you think ought to be made.

This is a kind of parting meeting, and I wish to see if brother Franklin can receive the work at my hands as I received it from his. He will call upon you to speak, as he may deem right.

Elder DANIEL SPENCER — Brethren, I am happy to meet with you. I have been favoured with an acquaintance with most of you since I came to England. I have noticed your arrangements in your various fields of labour. I find you are pursuing different courses, even under similar circumstances. Some think it is of no use to try to spread the work among those who are out of the Church—they think it is about over with preaching to the world. Others are trying all they can to spread the work. Some are afraid to have many Travelling Elders. Others have many of them, because they think the work will and ought to spread. Some of the Elders talk too much of the poverty of the Saints, and by this means make them feel as though they cannot do any-

thing. Others do not do this to such an extent. The poorest portion of the Saints have done the most to build up the kingdom of God, and I believe it is by our faith in the Almighty that we shall be able to do His work. We are to live by our liberality, and it is not right to teach the Saints they cannot trust in God; if we do this, we shall not prosper, and the Saints will not prosper.

I find, also, that some of the Book Agents do not make regular remittances to the Office. This is on account of the Presidents of Conferences not being prompt with the Agents. Likewise, in some instances, the Agents' books are not regularly audited, and the stock is not taken so as to ascertain whether or not there is sufficient on hand to meet the demand upon them. We ought to attend to these things, for it is our duty to do so.

These are some of the things that we may improve upon, through the counsel of our Presidents.

Elder F. D. RICHARDS — We wish the brethren to speak upon those particular items upon which their minds are not clear, and let us hear of all difficulties that operate against the interests of the work. I will call for the representation of the Conferences, commencing with London.

Elder JOHN ROBINSON — The London Conference is in good condition. The Saints are united in rolling forth the work. They rejoice much in the blessings of the Gospel, and have confidence in all the authorities of the Church. We have a good deal of out door preaching, and there are several anti-Mormon lecturers employed against us, but they really do us good. I have nothing to complain of in the London Saints. Some of the Branches have a good many *Stars* on hand, but they will soon get rid of them. I rejoice in having the approbation of the authorities, and hope to spend my life in this good cause.

Elder WILLIAM G. MILLS — Reading Conference is in good standing. We have six Travelling Elders, who preach much in the open air. All our places, except Reading, are small, and the ministers of other religions do all they can to prevent the people from hearing the Gospel. They even withhold from the poor and needy, the blankets and coats they are in the habit of distributing among the poor, if they are known to attend our meetings. We are reducing our book debt, and hope

soon to be rid of it. We have a faithful Travelling Elder, who has a large family, and I think it would be wise to give him another field of labour.

Elder JOHN CHISLETT—In Kent Conference there are nine Travelling Elders, and we have room for ten more, if they will travel without purse or scrip. The Elders and Saints are united with me, both heart and hand, in spreading forth the work. It is prospering more in new than in old places. Elder Harrison is preaching in Canterbury, and is likely to do a good work there. Our Conference extends over a great tract of country, and most of our Branches are very small. There are many places in which the Gospel has not been preached, and the Saints are willing to make any sacrifice in order to have it preached in those places. The Book Agency, and the funds generally, are in good condition.

Elder DAVID B. DILLE—Manchester Conference is generally in good condition. When I first went there we had not much patronage from strangers, but we placarded the towns, and now many strangers come to hear us. We have room for more Travelling Elders, as there are many large towns that are badly supplied with preachers. Our financial affairs are not in a good condition, but they are improving. Some of the Branches have too many *Stars*.

Elder SPICER W. CRANDALL—The Liverpool Conference is in good condition, as it also was when I was appointed to take charge of it. We have three Travelling Elders, who are united with me in rolling forth the work. Our out-door preaching is often interrupted.

Elder ANDREW FERGUSON—The Preston Conference, with the exception of two Branches, is in good condition. In this Conference I found that the officers and Saints entertained the idea, that it was of no use to preach to the world any more, but they now see the necessity of going forth and giving the people another warning. We have three Travelling Elders. Financial matters are not in a good state, but are improving. The *Stars* do not go off well; we have about one hundred, every week, that are not sold, but we are trying to get rid of them.

Elder EDWARD MARTIN—I feel great pleasure in representing the Glasgow Conference. The Saints have always been willing to obey counsel. We have open

air preaching in about fifty places. I am happy to say we have a noble Pastor, and he has a noble Counsellor. I feel happy to labour under such men. I do not think we need any more Travelling Elders at present. We have three hundred *Stars*, every week, that are not disposed of, yet we try to get them off by dividing them among the Branches.

Elder WILLIAM HEATON—The Edinburgh Conference is in good standing. We have two Travelling Elders. They are good and faithful men. We are united together, in rolling on the work; and the Presidents of Branches in particular are united with us. We are in want of another Travelling Elder, and I should like a brother of mine to labour in this Conference. The Book Agency is in good condition, and I believe the Temple and Emigrating Funds will be up to the mark. The south-eastern part of the Conference is without preaching.

Elder D. D. McARTHUR—The Dundee Conference is in good condition. The Saints are good, and the Elders are doing the best they can. The brethren and sisters are busy distributing tracts. We have plenty of room for more Elders to open up new places.

Elder JOSEPH BOATH—The Kilmarnock Conference is in good condition. We are few in number, and much scattered. When I went there the Saints felt that the people had had preaching enough, but this idea is giving place to a more healthful view of the subject. The Saints are a good people, and are willing to hearken to counsel. The Book Agency is not in good condition. We have room for more Travelling Elders to open up new places.

Elder PATRICK LYNCH—I cannot give a very flattering account of the Church in Ireland. When I went to the Dublin Conference, it was said to number fifty-seven members. Now there are but twenty-seven. Some have emigrated, some have gone to the Eastern War, and others have removed to other places. I have applied for leave to preach in the open air, but have been refused the privilege. The Conference is in debt, and the religious ministers use all their influence against us.

Elder DANIEL DANIELS—In Wales we are doing a good work. The Saints are well united. Those of us who have come back from the Valley, with Elder Dan Jones, are one in all things, and our prospects are good.

Elder THOMAS JEREMY—There is the greatest confidence in the Presidency of Elder Dan Jones. We are united in doing the best we can to roll forth the work. We are baptizing many into the Church.

Elder DAN JONES—The great difficulty in Wales has been that the Saints have received an idea that the work was about finished. It has occupied much of our time to root this out of their minds. We are now trying all we can to spread the work. Many of our brethren work at their employment part of the year, and give themselves up to preach the Gospel the other part. I have a printing press, and we print tracts at a cheap rate, and let the Elders have them at cost price, and thus they are enabled, in part, to sustain themselves. The brethren preach much in the open air, and whenever any particular opposition takes place, we appoint a camp-meeting, and get eight or ten of our most talented Elders to address the people, and thus we are, through the blessing of God, generally enabled to frustrate the wishes of our enemies.

I could not do justice to my feelings without complying with the request of our worthy President, Samuel W. Richards. I believe he has been a God-send to the British Saints. I have been surprised at the able manner in which he has conducted the *Star*. When I have read its pages, I have felt as though I were

speaking to him, and also that his spirit and power were in it. I pray that in returning to his family, the angels of God may go before him and preserve him from all evil, and that he may be crowned with blessings for ever more. Amen.

Elder ANDREW L. LAMOREAUX—When I took charge of the French Mission, I found things in a very discouraging condition. Elder Hart was doing all he could to keep the Saints together; and other Elders were with him, acting for the good of the work, as far as they knew. We held a Conference in Jersey, two weeks after my arrival, when I determined to go with Elder Hart to France. We found but three members of the Church in Paris, and met with a very cold reception. There are now about fifteen members there. We find it very difficult to induce the people of France to give their minds to the consideration of religion. They seem to think no more of God and religion than the beast of the field. At present there is considerable excitement in Jersey, and through the blessing of the Almighty we hope to do a good work there.

President F. D. RICHARDS—In consequence of the noise and interruption we are subject to in this room, I move that we adjourn our meeting to the room, No. 23, Ratcliff Terrace, Goswell Road, to convene in that place, at half-past five o'clock. (Carried unanimously.)

(To be continued.)

DEFENCE OF POLYGAMY.

BY A LADY OF UTAH, IN A LETTER TO HER SISTER IN NEW HAMPSHIRE.

Dear Sister—Your letter of Oct. 2, was received on yesterday. My joy on its reception was more than I can express. I had waited so long for your answer to our last, that I had almost concluded my friends were offended, and would write to me no more. Judge, then, of my joy when I read the sentiments of friendship and of sisterly affection expressed in your letter.

We are all well here, and are prosperous and happy in our family circle. My children, four in number, are healthy and cheerful, and fast expanding their physical and intellectual faculties. Health, peace, and prosperity have attended us all the day long.

Great Salt Lake City, Jan. 12, 1854.

It seems, my dear sister, that we are no nearer together in our religious views than formerly. Why is this? Are we not all bound to leave this world, with all we possess therein, and reap the reward of our doings *here* in a never ending hereafter? If so, do we not desire to be undeceived, and to *know and to do the truth*? Do we not all wish in our very hearts to be sincere with ourselves, and to be honest and frank with each other?

If so, you will bear with me patiently, while I give a few of my reasons for embracing, and holding sacred, that particular point in the doctrine of the Church of the Saints, to which you, my dear sister,

together with a large majority of Christendom, so decidedly object. I mean, a "plurality of wives."

I have a Bible, which I have been taught, from my infancy, to hold sacred. In this Bible, I read of a holy man named Abraham, who is represented as the friend of God, a faithful man in all things, a man who kept the commandments of God, and who is called, in the New Testament, the "father of the faithful." See James ii. 23. Rom. iv. 16. Gal. iii. 8, 9, 16, 29.

I find this man had a plurality of wives, some of which were called concubines. See Book of Genesis; and for his concubines, see xxv. 6.

I also find his grandson Jacob possessed of four wives, twelve sons, and a daughter. These wives are spoken very highly of, by the sacred writers, as honourable and virtuous women. "These," say the Scriptures, "did build the House of Israel."

Jacob himself was also a man of God, and the Lord blessed him and his house, and commanded him to be fruitful and multiply. See Genesis xxx. to xxxiv., and particularly xxxv. 10, 11.

I find also that the twelve sons of Jacob, by these four wives, became princes, heads of tribes, Patriarchs, whose names are had in everlasting remembrance to all generations.

Now God talked with Abraham, Isaac, and Jacob frequently; and His angels also visited and talked with them, and blessed them and their wives and children. He also reprov'd the sins of some of the sons of Jacob, for hating and selling their brother, and for adultery. But in all His communications with them, He never condemned their family organization; but, on the contrary, always approved of it, and blessed them in this respect. He even told Abraham, that He would make him the father of many nations, and that in him and his seed all the nations and kindreds of the earth should be blessed. See Genesis xviii. 17—19; also xii. 1—3. In later years I find the plurality of wives perpetuated, sanctioned, and provided for, in the law of Moses.

David the Psalmist not only had a plurality of wives, but the Lord Himself spoke by the mouth of Nathan the Prophet, and told David, that He (the Lord) had given his master's wives into his bosom; but because he had committed adultery with the wife of Uriah, and had caused his murder, He would take his wives and give them to

a neighbour of his, &c. See 2 Samuel, xii. 7—11.

Here, then, we have the word of the Lord, not only sanctioning polygamy, but actually giving to king David the wives of his master, (Saul,) and afterward taking the wives of David from him, and giving them to another man. Here we have a sample of severe reproof and punishment for adultery and murder; while polygamy is authorized and approved by the word of God.

But to come to the New Testament. I find Jesus Christ speaks very highly of Abraham and his family: he says, "*Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God.*" Luke, xiii. 28, 29.

Again, he said, "*If ye were Abraham's seed, ye would do the works of Abraham.*"

Paul the Apostle, wrote to the Saints of his day, and informed them as follows: "As many of you as have been baptized into Christ have put on Christ; and if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

He also sets forth Abraham and Sarah as patterns of faith and good works, and as the father and mother of faithful Christians, who should, by faith and good works, aspire to be counted the sons of Abraham, and daughters of Sarah.

Now let us look at some of the works of Sarah, for which she is so highly commended by the Apostles, and by them held up as a pattern for Christian ladies to imitate. "*Now Sarah, Abram's wife, bare him no children; and she had a hand-maid, an Egyptian, whose name was Hagar. And Sarah said unto Abram, behold now, the Lord hath restrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her. And Abram hearkened unto the voice of Sarah. And Sarah, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan; and gave her to her husband, Abram, to be his wife.*" See Genesis, xvi. 1—3.

According to Jesus Christ and the Apostles, then, the only way to be saved is to be adopted into the great family of polygamists, by the Gospel, and then strictly follow their examples.

Again, John the Revelator describes the Holy City of the heavenly Jerusalem, with

the names of the twelve sons of Jacob inscribed on the gates. Rev. xxi. 12.

To sum up the whole, then, I find that polygamists were the friends of God; that the family and lineage of a polygamist were selected, in which all nations should be blessed; that a polygamist is named in the New Testament as the father of the faithful Christians of after ages, and cited as a pattern for all generations; that the wife of a polygamist, who encouraged her husband in the practice of the same, and even urged him into it, and officiated in giving him another wife, is named as an honorable and virtuous woman, a pattern for Christian ladies, and the very mother of all holy women in the Christian Church, whose aspiration it should be, to be called her daughters; that Jesus Christ has declared, that the great fathers of the polygamic family stand at the head in the kingdom of God: in short, that all the saved of after generations should be saved by becoming members of a polygamic family; that all those who do not become members of it are strangers and aliens to the covenant of promise, the commonwealth of Israel, and not heirs according to the promise made to Abraham; that all people from the east, west, north, or south, who enter into the kingdom, enter into the society of polygamists, and under their patriarchal rule and government; indeed no one can even approach the gates of heaven without beholding the names of twelve polygamists, (the sons of four different women by one man,) engraven in everlasting glory upon the pearly gates.

My dear sister, with the Scriptures before me, I could never find it in my heart to reject the heavenly vision which has restored to man the fulness of the Gospel, or the Latter-day Prophets and Apostles, merely because in this restoration is included the ancient law of matrimony and of family organization and government, preparatory to the restoration of all Israel.

But, leaving all Scripture, history, or precedent, out of the question, let us come to nature's law. What, then, appears to be the great object of the marriage relations? I answer—the multiplying of our species, the rearing and training of children.

To accomplish this object, natural law would dictate, that a husband should remain apart from his wife at certain seasons, which, in the very constitution of the female, are untimely. Or in other words,

indulgence should not be merely for pleasure, or wanton desires, but mainly for the purpose of procreation.

The mortality of nature would teach a mother, that, during nature's process in the formation and growth of embryo man, her heart should be pure, her thoughts and affections chaste, her mind calm, her passions without excitement; while her body should be invigorated with every exercise conducive to health and vigour; but by no means subjected to anything calculated to disturb, irritate, weary, or exhaust any of its functions.

And while a kind husband should nourish, sustain, and comfort the wife of his bosom, by every kindness and attention consistent with her situation, and with his most tender affection; still he should refrain from all those untimely associations which are forbidden in the great constitutional laws of female nature; which laws we see carried out in almost the entire animal economy, human animals excepted.

Polygamy, then, as practised under the Patriarchal law of God, tends directly to the chastity of women, and to sound health and morals in the constitutions of their offspring.

You can read, in the law of God, in your Bible, the times and circumstances under which a woman should remain apart from her husband, during which times she is considered unclean; and should her husband come to her bed under such circumstances, he would commit a gross sin both against the laws of nature, and the wise provisions of God's law, as revealed in His word; in short, he would commit an abomination; he would sin both against his own body, against the body of his wife, and against the laws of procreation, in which the health and morals of his offspring are directly concerned.

The polygamic law of God opens to all vigorous, healthy, and virtuous females, a door by which they may become honourable wives of virtuous men, and mothers of faithful, virtuous, healthy, and vigorous children.

And here let me ask you, my dear sister, what female in all New Hampshire would marry a drunkard, a man of hereditary disease, a debauchee, an idler, or a spendthrift; or what woman would become a prostitute; or on the other hand, live and die single; or without forming those inexpressibly dear relationships of wife and

mother; if the Abrahamic covenant, or Patriarchal laws of God, were extended over your State, and held sacred and honourable by all?

Dear sister, in your thoughtlessness, you inquire, "Why not a plurality of husbands as well as a plurality of wives?" To which I reply: 1st, God has never commanded or sanctioned a plurality of husbands; 2nd, "*Man is the head of the woman,*" and no woman can serve two lords; 3rd, Such an order of things would work death and not life, or, in plain language, it would multiply disease instead of children. In fact, the experiment of a plurality of husbands, or rather of one woman for many men, is in active operation, and has been for centuries, in all the principal towns and cities of "*Christendom*!" It is the genius of "*Christian institutions,*" falsely so called. It is the result of "*Mystery Babylon, the great whore of all the earth.*" Or in other words, it is the result of making void the holy ordinances of God in relation to matrimony, and introducing the laws of Rome, in which the clergy and nuns are forbidden to marry, and other members only permitted to have one wife. This law leaves females exposed to a life of single "*blessedness,*" without husband, child, or friend to provide for or comfort them; or to a life of poverty and loneliness, exposed to temptation, to perverted affections, to unlawful means to gratify them, or to the necessity of selling themselves for lucre. While the man who has abundance of means is tempted to spend it on a mistress in secret, and in a lawless way, the law of God would have given her to him as an honourable wife. These circumstances give rise to murder, infanticide, suicide, disease, remorse, despair, wretchedness, poverty, untimely death, with all the attendant train of jealousies, heartrending miseries, want of confidence in families, contaminating disease, &c.; and finally, to the horrible license system, in which governments, called Christian, license their fair daughters, I will not say to play the beast, but to a degradation far beneath them; for every species of the animal creation, except man, refrain from such abominable excesses, and observe in a great measure the laws of nature in procreation.

I again repeat, that nature has constituted the female differently from the male; and for a different purpose. The strength of the female constitution is designed to

flow in a stream of *life*, to nourish and sustain the embryo, to bring it forth, and to nurse it on her bosom. When nature is not in operation within her in these particulars, and for these heavenly ends, it has wisely provided relief at regular periods, in order that her system may be kept pure and healthy, without exhausting the fountain of life on the one hand, or drying up its river of life on the other; till mature age, and an approaching change of worlds, render it necessary for her to cease to be fruitful, and give her to rest awhile, and enjoy a tranquil life in the midst of that family circle, endeared to her by so many ties, and which may be supposed, at this period of her life, to be approaching the vigour of manhood, and therefore able to comfort and sustain her.

Not so with man. He has no such draw back upon his strength. It is his to move in a wider sphere. If God shall count him worthy of an hundred fold, in this life, of wives and children, and houses, and lands, and kindreds, he may even aspire to Patriarchal sovereignty, to empire; to be the prince or head of a tribe, or tribes; and like Abraham of old, be able to send forth, for the defence of his country, hundreds and thousands of his own warriors, born in his own house.

A noble man of God, who is full of the Spirit of the Most High, and is counted worthy to converse with Jehovah, or with the Son of God; and to associate with angels, and the spirits of just men made perfect; one who will teach his children, and bring them up in the light of unadulterated and eternal truth; is more worthy of a hundred wives and children, than the ignorant slave of passion, or of vice and folly, is to have one wife and one child. Indeed the God of Abraham is so much better pleased with one than with the other, that he would even take away the one talent, which is habitually abused, neglected, or put to an improper use, and give it to him who has ten talents.

In the Patriarchal order of family government, the wife is bound to the law of her husband. She honors, "*calls him lord,*" even as Sarah obeyed and honored Abraham. She lives for him, and to increase his glory, his greatness, his kingdom, or family. Her affections are centered in her God, her husband, and her children.

(Concluded on page 475.)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 29, 1854.

KEY TO THE SCIENCE OF THEOLOGY.—We have now in press a new work, entitled "Key to the Science of Theology; Designed as an Introduction to the First Principles of Spiritual Philosophy, Religion, Law, and Government, as Developed by the Ancients, and as Restored in this Age for the Final Development of Universal Peace, Truth, and Knowledge;" by Elder Parley P. Pratt, one of the Twelve Apostles.

To those who are acquainted with Elder Pratt, and his interesting, lively, and engaging method of communicating his ideas, we scarcely need say anything, further than that he is the Author of such a work, to ensure the desire of all Saints to obtain a perusal of it. The "Voice of Warning," which has now passed to the eighth edition in the English language, in the United States and Great Britain, and which has now an extensive circulation on the Continent, in the French and German languages, is a sample of his pleasing style.

This work was written at an early period of the history of the Church, and immediately took rank with its standard works, and has ever since been found a faithful pioneer in the cause of truth. Thousands who have become obedient to the faith, attribute their conviction, either in part or in whole, to a perusal of this work.

As Elder Pratt there treated the topics upon which he dwelt, in the boldness and fulness of the light which had then been revealed upon those subjects, so in his "Key to the Science of Theology" he hands his subject along progressively from stage to stage in each succeeding chapter, till he enters upon the Celestial Order of Eternal Lives, when he dwells upon the enrapturing theme, with soul-inspiring strains, and in the bold prominence with which the subject has recently been revealed, giving it in its practical adaptation to the condition and necessities of the human family. A chapter of this work was published in *Star* No. 31, Vol. XV.

The Manuscript has been reviewed by the First Presidency, and is therefore entitled to full credence in matters of faith and doctrine. From the limited acquaintance which it has already made in M.S., we have not less than two thousand copies already ordered from America, and we have bespoke for it an extensive circulation in the British Isles. It will be printed on superfine paper, of size called crown octavo, which is intermediate between the Doctrine and Covenants, and the Harp of Zion, from entirely new letter, and will be stereotyped.

That our readers may have some idea of the nature of the work in question, we here insert the Author's Preface—

"The present is an age of progress, of change, of rapid advance, and of wonderful revolutions.

"The very foundations of society, social, political, commercial, moral, and religious, seem to be shaken, as with a mighty earthquake, from centre to circumference—all things tremble; creation groans; the world is in travail, and pains to be delivered.

"A new era has dawned upon our planet, and is advancing with accelerated force—with giant strides.

"The railroads, the steamboats, with their still progressive improvements in speed, safety, and convenience, are extending and multiplying the means of travel, of trade,

of association, and inter-communication, between countries, whose inhabitants have been comparatively unknown to, or estranged from, each other.

"But, as if even these means were too slow for the God-like aspirations, the mighty throes, of human thought, and its struggles for light and expansion, man seizes the lightning, tames and subdues it, and makes it the bearer of his thoughts and despatches.

"While these things are in progress by one portion of mankind, another learns to seize and control a sunbeam in a manner subservient to the progress of the fine arts, and by which means a man performs in a minute the work which a short time since would have employed the most active years of a lifetime.

"While every science, every art, is being developed;

"While the mind is awakened to new thought;

"While the windows of heaven are opened, as it were, and the profound depths of human intellect are stirred—moved from the foundation, on all other subjects; religious knowledge seems at a stand-still.

"The *Credo*s of the Fathers seems to have been cast in the mould of other ages, to be adapted to a more narrow sphere of intellectual development, and to be composed of material too much resembling cast iron, or at least not sufficiently elastic to expand with the expansion of mind, to grow with the growth, and advance with the progressive principles, of the age.

"For these reasons, perhaps, more than any other, the master spirits of the age are breaking loose from the old moorings, withdrawing from established and venerated systems; by which means society is distracted, divided, broken up; thrown, as it were, into a chaos of confused, disorganized individualization; without a standard, or rallying point; without a nucleus by which to concentrate or reorganize this chaotic mass—these atoms of thought.

"One thing is certain—according to ancient prophecy, and agreeable to the general expectation of this and other ages, the day approaches which will flood the earth with the pure principles of religious knowledge. A day when none will have to teach his neighbour, saying, Know ye the Lord: for all persons shall know him, from the least to the greatest.

"It should be a matter of serious thought and investigation, without respect to party, sect, or creed, whether there should not, in the very nature of present circumstances and future Millennial hopes, be an entire remodelling or reorganization of religious society, upon the broad basis of revealed knowledge, tangible fact, and philosophical, scientific, and spiritual truth—a universal *standard* of immutable truth, instead of numberless systems founded on uncertainty, opinion, or mere human impression or conjecture.

"Can anything short of such a standard unite society, enlighten the world, establish real peace, brotherhood, and fellowship, and put a final end to all religious ignorance, superstition, jargon, or discord?

"Is not a difference of opinion, or a disagreement, on any given subject, a proof positive of existing ignorance, or want of light or information on the part of the parties disagreeing.

"If so, the present age is certainly in the dark, or in a great measure ignorant on religious subjects.

"A knowledge of the truth can alone bring the desired union, and bid discord cease.

"If the Scriptures be sure, it is not religious *opinion* which will cover the earth, and universally pervade every bosom, but it is '*knowledge*,'—'the knowledge of God.' 'God is truth.' To *know* him is to know the truth.

"The present Volume aims to embody, in a concise and somewhat original manner and style, a general view of the Science of Theology, as gathered from revelation, history, prophecy, reason, and analogy. If the work proves an introductory key to some of the first principles of the divine science of which it treats; if it serves to open the eyes of any of his fellow-men on the facts of the past, the present, and the future; if it leads to investigation and inquiry, and calls public attention to the greater and more particular truths which have been, or are about to be, revealed, as a standard by which to unite the people of all nations and of all religions upon the rock—the sure foundation of divine, eternal, uncreated, infinite, and exhaustless truth; it will accomplish the end aimed at by

"THE AUTHOR."

ROUTE FROM LIVERPOOL TO GREAT SALT LAKE VALLEY.—We are not a little chagrined at being unable to issue the first Number of this work according to the Prospectus. The letter-press was ready at the appointed time, is neatly got up, and well executed, and, we believe, will give satisfaction to its readers, and prove creditable to its editor, imparting a fund of valuable information nowhere else to be found. The work has been delayed through our being disappointed in getting the plates engraved and printed. We have seen the plates, and we would take the opportunity to say that they are beautifully executed. As it is of no use for any one else, than those who are getting the work up, to be put about, we recommend the addition of a little patience to the usual quota of faith, and, in the absence of any further promises, see if the *Route* is not before you presently.

CATECHISM FOR CHILDREN.—As this work is now published in a distinct form, at a price within reach of all, it is deemed needless to insert in the *Star* more of the chapters.

ARRIVAL.—Elder R. W. Wolcott embarked on the steam-ship *Canada*, Captain Stone, at Boston, on the 5th inst., and landed in this town on the 16th, on a mission to this country.

APPOINTMENTS.—Elder T. B. H. Stenhouse, President of the Swiss and Italian Missions, has been a diligent and faithful labourer in the great work of the last dispensation, since our first acquaintance with him in 1846. He has laboured successfully in Scotland, in different parts of England, as well as in his present field of labour. In England, after a long and diligent effort, he founded the Southampton Conference. He has, for the last three years, laboured with great success in Switzerland. As he desires to gather with the Saints next emigration season, he has our cheerful concurrence and blessing in doing so.

Elder Daniel Tyler will succeed Elder Stenhouse in the Presidency of the Swiss and Italian Missions. It is desirable that Elder Tyler repair to his new field of labour as soon as he can conveniently arrange to transfer the business of his present charge to his successor.

Elder William H. Kimball is appointed to succeed Elder Daniel Tyler in the pastoral charge of the London, Reading, Kent, and Essex Conferences.

Elder Cyrus H. Wheelock is appointed to labour for a season under the direction of Elder Sylvester H. Earl, Pastor of the Staffordshire and Shropshire Conferences.

Elder William C. Dunbar is appointed to labour under the direction of Elder Channey G. Webb, Pastor of the South, Wiltshire, and Land's End Conferences.

Elder James Ferguson was appointed by the General Conference in Great Salt Lake City to labour in Ireland.

FRANKLIN D. RICHARDS, President,
DANIEL SPENCER, Counsellor.

DEFENCE OF POLYGAMY.

BY A LADY OF UTAH, IN A LETTER TO HER SISTER IN NEW HAMPSHIRE.

(Concluded from page 471.)

The children are also under his government, worlds without end. "*While life or thought, or being lasts, or immortality endures,*" they are bound to obey him as their father and king.

He also has a head, to whom he is responsible. He must keep the commandments of God, and observe His laws. He must not take a wife unless she is given to him by the law and authority of God. He must not commit adultery, nor take liberties with any women except his own, who are secured to him by the holy ordinances of matrimony.

Hence a nation organized under the law of the Gospel, or in other words, the law of Abraham and the Patriarchs, would have no institutions tending to licentiousness; no adulteries, fornications, &c., would be tolerated. No houses or institutions would exist for traffic in shame, or in the life blood of our fair daughters. Wealthy men would have no inducement to keep a mistress in secret, or unlawfully. Females would have no grounds for temptation in any such lawless life. Neither money nor pleasure could tempt them, nor poverty drive them to any such excess; because the door would be open for every virtuous female to form the honorable and endearing relationships of wife and mother, in some virtuous family, where love, and peace, and plenty, would crown her days, and truth and the practice of virtue qualify her to be transplanted with her family circle in that eternal soil, where they might multiply their children, without pain, or sorrow, or death; and go on increasing in numbers, in wealth, in greatness, in glory, might, majesty, power, and dominion, in worlds without end.

O my dear sister! could the dark veil of tradition be rent from your mind! could you gaze for a moment on the resurrection of the just! could you behold Abraham, Isaac, and Jacob, and their wives and children, clad in the bloom, freshness, and beauty of immortal *flesh and bones*; clothed in robes of fine, white linen, bedecked with precious stones and gold; and surrounded with an offspring of immortals as countless as the stars of the firmament, or as the grains of sand upon

the sea shore; over which they reign as kings and queens for ever and ever! you would then know something of the weight of those words of the sacred writer which are recorded in relation to the four wives of Jacob, the mothers of the twelve Patriarchs, namely: "*These did build the house of Israel.*"

O that my dear kindred could but realize that they have need to repent of the sins, ignorance, and traditions of those perverted systems which are misnamed "*Christianity,*" and be baptized—buried in the water, in the likeness of the death and burial of Jesus Christ, and rise to newness of life in the likeness of his resurrection; receive his spirit by the laying on of the hands of an Apostle, according to promise, and forsake the world and the pride thereof. Thus they would be adopted into the family of Abraham, become his sons and daughters, see and enjoy for themselves the visions of the spirit of eternal truth, which bear witness of the family order of heaven, and the beauties and glories of eternal kindred ties; for my pen can never describe them.

Dear, dear kindred: remember, according to the New Testament, and the testimony of an ancient Apostle, if you are ever saved in the kingdom of God, it must be by being adopted into the family of polygamists—the family of the great Patriarch Abraham: for in his seed, or family, and not out of it, "*shall all the nations and kindreds of the earth be blessed.*"

You say you believe polygamy is "*licentiousness:*" that it is "*abominable,*" "*bestially,*" &c.; "*the practice only of the most barbarous nations, or of the dark ages, or of some great or good men who were left to commit gross sins.*" Yet you say you are anxious for me to be converted to your faith; and that we may see each other in this life, and be associated in one great family in that life which has no end.

Now in order to comply with your wishes, I must renounce the Old and New Testaments; must count Abraham, Isaac, and Jacob, and their families, as licentious, wicked, bestial, abominable charac-

ters; Moses, Nathan, David, and the Prophets, no better. I must look upon the God of Israel as partaker in all these abominations, by holding them in fellowship; and even as a minister of such iniquity, by giving king Saul's wives into king David's bosom; and afterwards by taking David's wives from him, and giving them to his neighbour. I must consider Jesus Christ, and Paul, and John, as either living in a dark age, as full of the darkness and ignorance of barbarous climes, or else wilfully abominable and wicked, in fellowshiping polygamists, and representing them as fathers of the faithful, and rulers in heaven. I must doom them all to hell, with adulterers, fornicators, &c., or else, at least, assign to them some nook or corner in heaven, as ignorant persons, who, knowing but little, were beaten with few stripes. While by analogy, I must learn to consider the Roman Popes, clergy, and nuns, who do not marry at all, as foremost in the ranks of glory; and those Catholics and Protestants who have but one wife, as next in order of salvation, glory, immortality, and eternal life.

Now, dear friends, much as I long to see you, and dear as you are to me, I can never come to these terms. I feel as though the Gospel had introduced me into the right family, into the right lineage, and into good company. And besides all these considerations, should I ever become so beclouded with unbelief of the Scriptures and heavenly institutions, as to agree with my kindred in New Hampshire, in *theory*, still my practical circumstances are different, and would I fear continue to separate us by a wide and almost impassable gulf.

For instance, I have, (as you see, in all good conscience, founded on the word of God,) formed family and kindred ties, which are inexpressibly dear to me, and which I can never bring my feelings to consent to dissolve. I have a good and virtuous husband whom I love. We have four little children which are mutually and inexpressibly dear to us. And besides this, my husband has seven other living wives, and one who has departed to a better world. He has in all upwards of twenty-five children. All these mothers and children are endeared to me by kindred ties, by mutual affection, by acquaintance and association; and the mothers in particular, by mutual and long-continued exercises of toil, patience, long-

suffering, and sisterly kindness. We all have our imperfections in this life; but I know that these are good and worthy women, and that my husband is a good and worthy man: one who keeps the commandments of Jesus Christ, and presides in his family like an Abraham. He seeks to provide for them with all diligence; he loves them all, and seeks to comfort them and make them happy. He teaches them the commandments of Jesus Christ, and gathers them about him in the family circle to call upon his God, both morning and evening. He and his family have the confidence, esteem, good-will, and fellowship of this entire territory, and of a wide circle of acquaintances in Europe and America. He is a practical teacher of morals and religion, a promoter of general education, and at present occupies an honourable seat in the Legislative Council of this territory.

Now, as to visiting my kindred in New Hampshire, I would be pleased to do so, were it the will of God. But first, the laws of that state must be so modified by enlightened legislation, and the customs and consciences of its inhabitants, and of my kindred, so altered, that my husband can accompany me with all his wives and children, and be as much respected and honoured in his family organization, and in his holy calling, as he is at home; or in the same manner as the Patriarch Jacob would have been respected, had he, with his wives and children, paid a visit to his kindred. As my husband is yet in his youth, as well as myself, I fondly hope we shall live to see that day. For already the star of Jacob is in the ascendancy; the house of Israel is about to be restored: while "*Mystery Babylon*," with all her institutions, awaits her own overthrow. Till this is the case in New Hampshire, my kindred will be under the necessity of coming here to see us, or on the other hand we will be mutually compelled to forego the pleasure of each other's company.

You mention, in your letter, that Paul, the Apostle, recommended that Bishops be the husband of one wife. Why this was the case, I do not know, unless it was as he says, that while he was among Romans he did as Romans did. Rome, at that time, governed the world, as it were; and although gross idolaters, they held to the one wife system. Under these circumstances, no doubt, the Apostle Paul,

seeing a great many polygamists in the Church, recommended that they had better choose for this particular temporal office, men of small families, who would not be in disrepute with the government. This is precisely our course in those countries where Roman institutions still bear away. Our Elders there have but one wife, in order to conform to the laws of men.

You inquire why Elder W., when at your house, denied that the Church of this age held to the doctrine of plurality. I answer, that he might have been ignorant of the fact, as our belief on this point was not published till 1852. And had he known it, he had no right to reveal the same until the full time had arrived. God kindly withheld this doctrine for a time, because of the ignorance and prejudice of the nations of mystic Babylon, that peradventure he might save some of them.

Now, dear sister, I must close. I wish

all my kindred and old acquaintances to see this letter, or a copy thereof; and that they will consider it as if written to themselves. I love them dearly, and greatly desire and pray for their salvation, and that we may all meet with Abraham, Isaac, and Jacob, in the kingdom of God.

Dear sister, do not let your prejudices and traditions keep you from believing the Bible; nor the pride, shame, or love of the world keep you from your seat in the kingdom of heaven, among the royal family of polygamists. Write often and freely.

With sentiments of the deepest affection and kindred feeling, I remain, dear sister, your affectionate sister,

BELINDA MARDEN PRATT.

Mrs. Lydia Kimball, Nashua, N.H.

P.S.—My kind love to your husband, and all inquiring friends.

THE CAMP AT KANSAS.

Kansas, June 16, 1854.

President S. W. Richards.

Dear Brother—I have seized a few moments to give you a brief outline of the state of affairs connected with the emigration of the Saints this season.

The Danish company, comprising seventy wagons, under the presidency of Elder H. P. Olsen, have received their outfit, and they rolled out on the plains yesterday.

I have organized other three companies of English, Welsh, and Scotch. Two of these are P. E. Fund Companies, and one is independent. The independent company consists of about fifty wagons, Elder Job Smith President. The other two companies consist of about thirty wagons each. I have appointed William F. Carter President of the one, and Dr. Darwin Richardson of the other.

The three last are on the prairie, and will roll out in a day or two. The health of the Saints in the above companies is good. They are of the *Golconda*, *Windermere*, *John M. Wood*, and *Old England*. The other companies have not yet arrived at Kansas.

On account of the immense emigration to California and Salt Lake this season, oxen range from seventy-five to one hundred and ten dollars per yoke, and cows from twenty-five to forty dollars per head. The price of wagons in St. Louis is sixty-seven dollars, and the freightage to Kansas ranges from six to twelve dollars per wagon. This variation in the prices of freights is the result of the different stages of the river.

In consequence of the high prices of cattle and wagons this season, the independent companies have been made dependent upon the P. E. Fund for means to complete their outfit, the necessary outlay for the same having far exceeded their expectations. Many have expressed that they are sorry that they did not deposit their means in the P. E. Fund.

The companies have been detained at the camping ground, one mile from Kansas, three weeks longer than necessary, for want of wagons.

Elder Daniel Carns has arrived, with the information that three hundred Saints had arrived in St. Louis.

(Concluded on page 480.)

STATISTICAL REPORT

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLANDS,

FOR THE HALF-YEAR ENDING JUNE 30, 1884.

CONFERENCE.													
	Branches.	Seventies.	High Priests.	Elders.	Priests.	Teachers.	Deacons.	Excom'cated.	Dead.	Emigrated.	Baptized.	Total.	
England.	1 Manchester	36	0	1	171	181	120	59	32	15	145	176	3156
	2 London	35	0	2	211	166	199	68	88	27	109	229	2408
	3 Birmingham	20	0	0	137	146	81	67	90	12	65	131	1792
	4 Liverpool	15	2	2	60	65	43	23	41	6	63	74	1021
	5 Norwich	27	2	0	61	58	49	20	111	9	22	79	946
	6 Sheffield	22	2	1	64	55	34	23	35	4	42	67	894
	7 Bradford	24	2	1	64	58	38	21	17	9	44	51	889
	8 Nottinghamshire	13	2	0	69	55	45	30	93	10	35	73	845
	9 Cheltenham	21	1	0	61	45	38	22	68	4	23	55	765
	10 Newcastle-on-Tyne ...	16	4	1	82	51	35	27	46	7	57	143	681
	11 Preston	13	0	0	58	50	30	14	15	7	32	25	654
	12 Warwickshire	23	2	0	67	50	23	12	16	1	24	20	651
	13 Bedfordshire	19	1	0	59	35	31	22	23	2	42	73	649
	14 Kent	22	1	0	51	43	33	24	24	3	0	0	634
	15 Herefordshire	18	1	0	65	42	29	15	27	6	11	18	679
	16 South	13	1	0	37	33	22	19	30	3	14	24	584
	17 Southampton	17	4	0	37	27	13	9	51	4	50	48	540
	18 Reading	18	1	0	57	31	33	15	15	4	18	34	530
	19 Worcestershire	13	2	0	28	20	16	12	8	4	22	13	485
	20 Wiltshire	13	2	0	34	29	20	21	18	6	26	43	441
	21 Leicestershire	11	0	0	31	26	18	10	16	2	26	48	416
	22 Staffordshire	12	3	1	65	38	22	12	15	3	15	27	414
	23 Lincolnshire	17	0	0	30	23	15	6	9	0	6	16	375
	24 Essex	17	0	0	34	29	19	19	17	1	12	63	372
	25 Derbyshire	11	1	0	40	20	18	9	19	2	15	30	354
	26 Hull	6	0	0	18	11	12	4	4	3	22	12	266
	27 Cambridgeshire	10	0	0	17	28	12	5	0	0	31	25	244
	28 Shropshire	9	2	0	22	15	9	6	6	3	18	12	236
	29 Land's End	7	2	0	16	17	9	7	12	4	11	50	224
	30 Dorsetshire	4	0	0	15	13	9	9	9	1	19	9	196
	31 Carlisle	4	1	0	17	6	6	4	1	3	2	19	174
	32 Glamorgan East	32	0	2	266	94	103	65	136	32	98	160	1897
	33 Monmouthshire	19	0	0	83	28	29	21	38	2	23	86	578
	34 Glamorgan West	18	0	0	62	35	22	14	35	1	24	88	462
	35 Llanelli	10	0	0	58	16	7	15	12	4	42	24	288
	36 Pembrokeshire South..	13	0	0	31	7	6	8	6	3	7	8	210
	37 Caermarthenshire	6	0	1	24	12	6	5	4	1	13	7	157
	38 Brecknockshire	7	0	0	25	10	6	7	5	2	6	15	181
	39 Denbighshire	5	0	0	17	6	6	2	0	1	6	13	125
	40 Flintshire	5	0	0	19	5	5	2	5	0	6	8	115
	41 Cardiganshire	5	0	0	15	5	3	2	1	2	10	11	113
	42 Dyffryn Conway	5	0	0	19	11	4	4	2	2	0	6	90
	43 Merionethshire	6	0	0	17	8	2	1	0	0	0	2	78
	44 Pembrokeshire North..	4	0	0	14	5	2	2	4	0	2	0	67
Scotl.	45 Glasgow	18	3	0	96	84	81	23	50	14	66	60	1562
	46 Edinburgh	16	0	0	60	42	43	15	26	1	25	45	725
	47 Dundee	8	1	0	17	15	13	7	12	1	18	21	285
	48 Kilmarnock	7	1	0	25	15	12	9	8	3	5	17	246
	49 Isle of Man	2	0	0	10	4	1	2	7	0	0	0	67
Wales.	50 Ireland	6	1	0	12	5	3	1	14	0	16	5	87
Total		698	45	12	2648	1813	1826	819	1330	234	1380	2173	29797

* Last Half-year's Report.

PRESIDENCY OF THE CHURCH IN THE BRITISH ISLES.

President.

Samuel W. Richards.

Counsellor.

Daniel Spencer.

PRESIDENCY OF THE CHURCH IN WALES.

President.

Dan Jones.

Counsellors.

Thomas Jeremy.

Daniel Daniels.

PASTORS, OR PRESIDENTS OF DISTRICTS.

*President.**District.*

John S. Fullmer,	Manchester, Liverpool, and Preston Conferences.
Daniel Tyler,	London, Reading, Kent, and Essex do.
Chauncey G. Webb,	South, Wiltshire, and Land's End do.
Edward Bunker,	Sheffield, Lincolnshire, and Bradford do.
Israel Barlow,	Birmingham and Warwickshire do.
Charles R. Dana,	Bedfordshire, Cambridgeshire, and Norwich do.
William Glover,	Newcastle-on-Tyne, Hull, and Carlisle do.
James G. Willie,	Southampton and Dorsetshire do.
Charles Smith,	Derbyshire, Leicestershire, and Nottinghamshire do.
Sylvester H. Earl,	Staffordshire and Shropshire do.
John Barker,	Cheltenham, Worcestershire, and Herefordshire do.
John Parry, jun.,	Merionethshire, Anglesea, Dyffryn Conway, Denbighshire, and Flintshire do.
James Carrigan,	Glasgow, Edinburgh, Dundee, and Kilmarnock do.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

*President.**Secretary.**President.**Secretary.*

1 D. B. Dille,	James Johnson.	26 Thomas Williams,	Augustine S. Green.
2 John Robinson,	E. O. Brand.	27 J. M. Brown,	R. A. Watts.
3 G. W. Bramwell,	C. F. Jones.	28 John Mayer,	Thomas Williams.
4 Spicer W. Crandall,	Samuel F. Corden.	29 Joseph Hall,	James D. Ross.
5 C. A. Harper,	James Woods.	30 William Smith,	Francis Singleton.
6 Matthew Rowan,	John Mammott.	31 P. C. Merrill,	David Wilson.
7 Millen Atwood,	Thomas Young.	32 Dan Jones,	William Simms.
8 Joseph Westwood,	John Pym.	33 Thomas D. Giles,	Edward Middleton.
9 Joseph France,	William Herbert.	34 Robert Evans,	William Lewis.
10 George Simpson,	Ralph Ramsey.	35 Dewi E. Jones,	A. L. Jones.
11 Andrew Ferguson,	John Foley.	36 John Price,	John Gibbs.
12 W. G. McMullen,	John Hole.	37 Thomas Jones,	Isaac Jones.
13 James Pace,	Joseph Hyde.	38 Thomas Morgan,	James Carter.
14 Thos. B. Broderick,	J. Albon, jun.	39 John Parry,	Griffith Roberts.
15 Andrew Galloway,	Henry Wolden.	40 John Jones,	Lewis Davies.
16 Thomas Caffall,	George May.	41 Benjamin Evans,	James Morgan.
17 Isaac Allred,	J. Francis.	42 Richard Roberts,	William Davis, jun.
18 W. G. Mills,	W. H. Moulding.	43 John Davies,	John Davies.
19 Noah T. Guyman,	James Evans.	44 David Rees,	Thomas Evans.
20 John Perry,	Henry Fulstone.	45 Edward Martin,	John Lynch.
21 Edward Frost,	John Mellor.	46 William Heaton,	Robert Gault.
22 O. M. Deuel,	T. B. Bourne.	47 D. D. McArthur,	James Mair.
23 J. W. Lewis,	E. J. Weaver.	48 Joseph Beath,	Joseph Beath.
24 Martin Slack,	C. W. Penrose.	49	
25 William Pitt,	William Pitt.	50 Patrick Lynch,	Patrick Lynch.